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ABSTRACT

Self-esteem, the ability to control one's environment, pupil's perceived teacher's expectations, and achievement are among variables affecting the academic performance of Indian students from various tribes in elementary and secondary public and private schools. Many studies reveal the almost universally poor achievement of Indian students compared to their white counterparts, and researchers agree that cultural factors are the cause. Existing literature, while often conflicting, supports the hypothesis that Native American students' academic achievement is directly related to their low self-esteem and low ability to control their environment. Indian low self-esteem, directly related to group identity, is almost inevitable because of their treatment throughout history. The ability to control one's environment is directly related to self-esteem; therefore, it, too, is low for Indians. Furthermore, Indian children perceive their teachers' expectations of them as low and they perform accordingly; this poor performance reinforces their negative self-image. Many other factors, including legislative policies, urbanization, and personality as related to culture, are involved in Native American academic achievement. Recommendations include developing training programs for enabling teachers to understand Indian cultures and testing children in their mother-tongue. An annotated bibliography is included. (SB)

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NATIVE AMERICAN INDIANS
AND VARIABLES THAT ARE INTERRELATED
WITH ACADEMIC ACHIEVEMENT

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Paper presented at the Annual Meeting of the Mid-America Association of
Educational Opportunity Program Personnel (4th, Fontana, Wisconsin,
November 12-15, 1978.

In 1978 there are about 275,000 Native American Indians aged 6-17, inclusive, and about 90% of them are enrolled in school. Post-secondary enrollment figures have probably multiplied five times between 1960 and 1970 in the larger number of youth attending institutions for vocational training. There has been a rapid increase in the number of Indian youth who enter a university and who finish a four-year course. A recent Department of Health, Education and Welfare report estimates there are approximately 33,000 Indians in higher education; in community colleges, junior colleges and universities.

The 1970's have produced a new consciousness among Indians who realize that they now have many more educational opportunities and that they can control their own education enterprises. There is a growing sureness of purpose that an education will help Indians function more effectively in American society, at the same time, help to maintain cultural heritage. The two important factors which effect Indian education are implicit in the above statement. The factors are the growing competition for educational dollars by other groups and the persistent racism in America's society and institutions.

This paper will address the latter issue. American's educational institutions have systematically educated the young of the nation in

the English language and in a mythical "melting pot" culture which never truly existed. The cultures of America's many emigrant groups along with its two hundred extant Indian tribes have been taught "about" in broad programs across the board in respect to history, culture and ideals. The students who comprise these varied groups are taught in the same manner, giving little or no consideration to the culture and ideals with which they come to the educational setting. This, then, defines institutional racism. The history of education in America clearly shows that students either met the requirements of the institution or they failed,

With the growing enrollment of minority students has come a greater number of studies of the variables which affect their academic potential. One such study was "The Determinants of Achievement, Self-Esteem and the Belief in One's Ability to Control One's Environment" by Anthony E. Boardman, Otto A. Davis, and Anne S. Lloyd.¹ This study presented a model of the estimated relationships among nine endogenous variables. The authors used a sample of over 14,000 twelfth grade students, and emphasized the interrelationships among educational outputs. This paper will deal with four of those endogenous variables, achievement (ACH), self-esteem (SELFEST), ability to control one's environment (CONTROL), and the pupil's perceived teacher's expectations (PTEXP). These will be applied to one specific group -

the Native American. The information presented concerns the students in the elementary and secondary schools, public and non-public. Not enough studies have been conducted to provide data considering one specific tribe; therefore, this paper will present data located on several of the Indian tribes.

Many factors are involved in considering the Native American children and their academic abilities. Historical background and culture, legislative policies through the years, urbanization and its problems, personality as related to culture, and present day statistics play a role in explaining the research findings regarding the Native American. The study by Boardman, Davis, and Lloyd reported the following findings:

- high expectations
- average achievement PCREP
- average-low need for achievement
- low demonstrated motivation, self-esteem, belief in ability to control one's environment

Before presenting the findings of the literature examined, the previously mentioned factors will be presented in order to establish evidence for the following hypothesis:

Native American students demonstrate low achievement as a general rule. Those children tested at the twelfth grade level demonstrated average achievement because they were the one's who "stayed in school" and were more "academically oriented." The sample used in the Boardman, et.al. study was small. They do show low self-esteem and low ability to control one's environment. Since achievement is directly related to these two variables, it is conceivable that achievement would be low also. Culture is a major determinant of personality, and this affects the self-esteem through locus of control which affects academic achievement.

HISTORICAL BACKGROUND AND CULTURE

The history of Native Americans is old, rich, varied, and extends as far back as 25,000 or even 40,000 years. This era is called prehistory. The so-called historical period covers only the most recent 500 years. Archeologists believe that Indians immigrated to the Western Hemisphere from Asia. All did not migrate at the same time, but over thousands of years. The Asian ancestors probably belonged to a subgroup of the Mongoloid race. Although there is an enormous variety of physical types among the race, the North American Indians share some common physical characteristics with South American Indians.² This would indicate a common ancestry. Many tribes of Indian people believe their ancestors evolved on these continents named North and South America. Some reject the migration theory while others accept it as one theory among many. Common ancestry has some basis in some legends.

The Indian religious outlook and traditions have deep roots in the prehistoric past and the variety of Indian religious beliefs probably equals the variety of Indian cultures and languages.³ The culture varied according to location, skills, and conveniences. The people became woodsmen, hunters, shepherds, desert dwellers, farmers, and fishermen. (Figure 1) Their civilization was an example of the development of a rich diversity of living styles, social structures and government.⁴

Long before American government developed, and serving as an example to it, the Iroquois chiefs were representatives and senators in their confederacy, representing their clans. This was noted by a visiting Englishman in 1765.⁵ The concept was unknown and certainly unpracticed in Europe at the time. Prior to the century of Indian removal, the Cherokees had their own written language, newspapers, constitution, representative government and tax-supported schools.⁶ These governments had been in existence long before the arrival of the Europeans.

When the Europeans came to the New World, they found several hundred societies speaking more than two hundred languages. Although these societies came to be known as "Indians", they were very different from each other in their economic, social and religious lives.⁷ The American Indian tribes having different cultures used different forms of education, but all were alike in giving education informally through parents, other relatives, the old people of the tribe, religious societies, hunting and war, and work parties.⁸

During the colonial period, several European nations influenced the lives of the Native Americans. The Roman Catholic priests, who were the earliest missionaries to America, brought their forms of western education and formal schooling. The Jesuits, mainly French, were authorized to "educate the children

of the Indians in the French manner." The Franciscans, mainly of Spanish origin influenced the west, and the Protestants established schools, primarily in the east.⁹ None of these European missionaries seemed to realize that the individual Indian nations had their own form of education which perpetuated their own cultures. "Significantly, the school was established as an agent for spreading Christianity and the transmittal of western culture and civilization. No consistent attempts to incorporate Indian languages, culture, or history were made in the curriculum offerings."¹⁰ From the beginning of European contact, Indian people have encountered a culture which was not tolerant of any different from its own.

LEGISLATIVE POLICIES

From the beginning of White contact with Indians, European Americans held two views of who Indians were, and how to "deal" with them. 'Many swings in policy direction have taken place, but the view of Indians as a subculture, to be hedged in or exterminated, echoes through the 18th and 19th centuries and into the 20th."¹¹ One focus for these policies dealt with education.

Many of the numerous treaties between the United States and Indian tribes provided for the establishment of schools for Indian children. Upon their establishment, educators

worked diligently, but in vain, to stamp out Indian culture¹² which was denounced as the source of Indian poverty. As a result of the trends of the times, the Bureau of Indian Affairs or BIA was established in 1836 as a part of the War Department. In 1849 it was shifted to the Department of Interior, and in 1892 it became responsible for Indian education. By this time, most Indian tribes were confined to reservations and in a state of dependency. Education by the government had no regard for the linguistic and other cultural differences among Indians. Their job was "humanizing, Christianizing, and educating Indians."¹³ Legislative policies concerning education and economics led to "impoverishment" and "morale shattering" experiences. The bitterness felt then is still being reflected today.

Federal education policy did not succeed in totally destroying Indian identity, in part because so little schooling was available to Indians. By the early 1920's large numbers of Indians had attended no school.¹⁴

In 1928 a Senate investigation produced the best critical survey of federal Indian programs conducted to that date. The Meriam Report (named after the Director, Lewis Meriam) prophesized the eventual goal of educating all Indians in the public schools but warned of the government temptation "to save money and wash its hands of responsibility for the Indian child."¹⁵

The immediate result was to slow down the allotment of Indian lands and to help usher in a whole "New Deal" in Indian affairs.¹⁶

From 1928 to 1969 recommendations arising from various studies were not successfully implemented.¹⁷ The Johnson-O'Malley Act of 1934 (amended 1936) provided for the reimbursement to states for the education of Indians in public schools. During this time, John Collier, a Commissioner of Indian Affairs, was instrumental in initiating many controversial policies for Indian education. He and Meriam were sharply criticized for their point of view regarding phasing out the boarding schools and educating Indian children in their home communities. Friction over policy caused the resignation of Collier in 1945.¹⁸

Termination (a policy of ending federal commitments to Indian tribes) began and continued in the years following World War II. Fear and resentment were the emotions felt by many Native Americans. "Because Johnson-O'Malley monies were extended primarily to support the education of Indian children living on or near reservations in public schools, Indians who were terminated or who lived in states which assumed responsibility lost eligibility for BIA educational assistance."¹⁹ Again the Indians lost even though they were encouraged to attend public schools. The increased tendency of Indians to leave the reservations and live in urban centers gave support to this policy.

URBANIZATION AND PROBLEMS

Indians began migrating to urban areas in increasing numbers around 1951. Shortly before this time (1945) studies began to be conducted concerning the academic abilities of Indian students. By 1966 the studies found that the average educational level for all Indians under federal supervision was five (5) years, the dropout rates were twice the national level, and more than one out of five Indian males (22.3%) had less than five (5) years of schooling.²⁰ The BIA boarding schools were overcrowded, understaffed, and had mediocre teachers and counselors, 25% of whom would rather teach Whites than Indians. The entire BIA educational system was found to:

- be overburdened and sometimes insensitive to staff
- have inadequate physical facilities
- have out of date texts and supplies
- have orientation and training sessions paying scant attention to Indian cultural values of the problems which the teacher may encounter with children who speak little or no English, have different values and know different experiences.²¹

In the boarding, reservation and public schools the literature points out examples where Indian children were not allowed to speak any language other than English, making them at a linguistic disadvantage.²² Pride in their culture, history, and heritage was not encouraged, and was even frowned upon.²³

An urban Indian was and is at a great disadvantage. First,

there is an unusually high rate of mobility. "There is a great deal of migration within the city and without the city, back to the reservation, away from the reservation, and back and forth to the reservation."²⁴ The pattern is usually in relation to the seasons. American Indians migrate to the cities in the winter to find jobs and places to live and return to the reservations in the warmth of the summer. This has an effect on the education of the child because educational achievement corresponds directly with stability and attendance.²⁵

Secondly, an Indian who moves from the reservation to the city encounters an alien culture and consequently, experiences immense difficulties in securing employment, housing, health services, and fair, unprejudiced treatment from law enforcement and other city/county officials. Among the many adjustment problems encountered by urban school children who are Indian are:

- cultural differences
- alien learning styles
- language differences
- prejudicial attitudes on the part of school personnel
- norm oriented teaching materials²⁶

CULTURE VS. PERSONALITY

The role of culture has been the subject of several studies. Wallace (1962) determines that culture changes go through four stages. These stages are:

- steady, slow pressure to change
- increased individual stress
- cultural distortion
- revitalization

In the second stage, individuals are placed under intolerable stress by the failure of the system to accomodate to the satisfaction of their needs. The third stage is like the second, but is applicable to groups. The final stage occurs through a transfer culture where a new, utopian image of socio-cultural organization is constructed. The majority of Indian cultures have never reached stage four. They are still experiencing stages two and three. Many behavioral scientists will agree that culture is a major determinant of personality. (Spiro 1959, Barnouw 1963, Opler 1959) It has also been speculated that the child who has encountered too many frustrations may reject his parents, his society, and the values they represent. (Stagner 1961) Such stresses and anxieties not only cause personality maladjustments, but insufficient functioning in the classroom. (Pacheco 1963) Havighurst (1957), in his study, claims that although Indian children have innately the same ability, they have different motivation. They are cooperative, but not competitive. Their culture does not prepare them for traditional academic work. As a result they achieve less and less as they grow older.

STATISTICS

In 1970 the average per capita income for urban Indians was \$2,108. Forty percent had an income below poverty level. The population growth increased by fifty-one percent from 1960

to 1970. The unemployment rate in 1970 was nearly three times the national average. The median number of years schooling was 9.8 years as compared with the national average of 12.1 years. In 1973 more than 68 percent of all Indian children enrolled in school attended public schools.

Infectious and communicable diseases are more prevalent among Indians than non-Indians. This primarily reflects the effect of crowded housing, unsafe water, lack of nutritious food, and basic health knowledge. The average life expectancy is 64.9 compared with the 70.9 of the total U.S. population. The suicide rate is very high, even among young people. Drug and alcohol abuse education is a high priority among Indian education.

LITERATURE RELATED TO VARIABLES

With the preceding factors in mind, history, culture, and demography, attention is now directed to the four variables. The literature that was examined was conflicting in relation to some variables, and from reference to reference for the same variable. Johnson (1963) found that there exists a great deal of conflict within Indian students in that there is not only a lack of ego strength with high aspirations, but also a high need for achievement. He stated: "As though feeling himself crushed under insuperable odds, the Indian student seems to

try to reach out from himself by hoping for and verbalizing high achievement. Not only in this overall comparison between all Indians and White do the Indian students express higher need to achieve scores, but also in all the other White-Indian comparisons. The White students, feeling more secure and possessing higher ego-strength scores, show lower need-to-achieve scores, whereas the Indian students, feeling insecure with their lower ego-strength scores, express a greater need-to-achieve." This literature suggests high expectations with the high need for achievement. On the other hand, Kinsella (1973) states: "The culture's or school's attitude could be changed by altering the perceptions and expectations of the children to high expectations." This seems to indicate a contradiction of the study findings of Johnson. There is a need for further study and clarification in this area. Perhaps time is a factor to be considered. Also, applying the findings to several tribes rather than lumping them together, would be more valid. The preceding was an example of the type of contradictions found in the literature.

SELF-ESTEEM

Self-esteem or "ego-identity" (Kinsella 1973) has been defined as "a concept with three basic elements, one of which is a manageable mutual regulation between the individual and the environment." It has also been defined as "a harmonious relationship of the individual and his milieu: that is, it is a well

organized ego acting in an appropriate environment with a sense of confidence in the persistence of both itself and the environment." (Erikson 1950) Erikson goes on to say that ego-identity depends on support which the young individual receives from the collective sense of identity characterizing the social group significant to him. In the case of an Indian, this would be the band, tribe, or reserve. (Erikson 1964) The literature is in agreement with this idea and goes on to say that positive self-identity is dependent on positive group identity. (Proshansky 1968) Self-esteem is essentially the expression of group esteem. (Noel 1964, Gossack 1955, Chein 1948) In light of the treatment of American Indians as indicated in the history and public policy, how could there be anything but a low self-concept? Many Indians follow a personality pattern associated with rejection, anxiety, alienation, depression, withdrawal, paranoia, and escapsulation. These Indians view the external world as constantly hostile and coercive, when "success" is measured in academic terms. The studies examined (Johnson 1963, Stagner 1961, Zintz 1958) indicated a low self-esteem. Two studies were contrary to this finding. The National Study of American Indian Research Reports in 1970 state: "... thus indicating that the Indian youth are about average in self-esteem." This statement was made after a study of 2,000 Indian youth in 30 different communities. The low numbers, the locations of the communities, and other factors were not given

in the report, but could have a great deal of bearing on the contradictory results.

The second study was conducted by Rodney A. Clifton of Memorial University of Newfoundland and he says: "Nearly every society has its denigrated minorities who, because of the negative feedback they suffer from childhood on, are often thought to have a low opinion of themselves. In Canada such a minority are the Cree Indians." (Human Behavior, September 1976) Clifton reports they are not so down on themselves as other researchers have supposed.

Clifton gave an attitude survey to a group of junior high scholars (53 Indians and 354 non-Indians) from central Alberta, asking them to rate 10 concepts - (Me, School, Books, English, Teacher, Discipline, Examination, Reading, Homework, Studying and Learning) - among 13 dimensions like good - bad - happy - sad and fair - unfair.

Clifton found that, as a group, both Indians and non-Indians had a positive self-concept, although the Indians were slightly less positive. He expected that the Indian students would also hold less positive attitudes toward school, but this was not generally the case. Instead attitude differences were more marked between grade levels and those with high or low self-concepts (Indians with positive self-concepts were more positive in their school related attitudes than non-Indians with negative self-concept).

In conclusion, Clifton suggests that perhaps we are too quick to assume that minority groups have a negative view of themselves and the world. Many of the earlier studies of Canadian Indians did not compare them with non-Indians, he says, and several researchers considered only ethnicity in explaining differences. Clifton hopes his study demonstrates the importance of looking beyond minority status when investigating such complex areas as self-concept and attitudes.

CONTROL

Since ability to control one's environment is directly related to self-esteem, it follows that a low self-esteem would correlate with a low ability to control one's environment. The socio-economic status of the students is low, and experiences in relationship with teachers have been found to be negative. These would positively affect the control of one's environment. Also, in considering Indian cultures the student would not think of controlling the environment, but rather the environment would control the student. This is pointed out in pictures which depict an Indian standing by a tree. The proportion is such that the Indian is extremely small in relation to the surroundings. This concept is consistent with legends, stories, dreams and religious teachings among the majority of tribes and bands.

PUPILS PERCEIVED TEACHER EXPECTATION

In Ego-Identity and Indian Education (p.23) it was stated:
"The teacher's expectations of the Indian child's performance may well serve as an educational self-fulfilling prophecy. (The teacher gets less because she expects less). The school expects Indian children to dropout so children oblige. The attitudes of the teacher are conveyed in various and subtle ways, and so children come to think of themselves in that negative way, and set for themselves lower standards of effort, achievement, and ambition." Children perceive the teacher's expectations of them as being low, so they perform poorly.

ACHIEVEMENT

The concept of the self-fulfilling prophecy is circular and self-perpetuating. The attitudes of the dominant culture and in particular, the school setting, are that Indians are poor achievers, they lack initiative, etc. Where the curriculum is not geared to the needs of Indian students the consequences are poor achievement, internalization of negative self-image and poor ego-identity. This is congruent with the attitudes of the dominant culture. (Kinsella 1973) Hobart (1969) describes four reasons for under-achievement:

- damaged self-concept
- inadequate motivation
- unawareness of employment opportunities
- resistance by peers and community to self-advancement

Zintz (1958-1962) investigated how different cultural values cause maladjustment and underachievement in the classroom, and in 1963 he concluded that the lasting contact of two cultures causes friction and maladjustment and "as minority ethnic group children progress through the school grades, their achievement falls farther and farther behind." The peak performance has been found to be at grades 3 and 4. (Byrde 1966) Townsend (1963) studied reading achievement for 11th and 12th grade Indian students in New Mexico. They generally achieve at least five years below grade level. Then Rist (1962) found that Shoshone Indian students are considerably lower in basic skills than White pupils in the same school. The Sioux Indians studied showed generally lower educational achievement, but children who attended public school performed better than those in reservation schools. (Ludeman 1930, - Ludeman hypothesized this was due to the quality of education received. Sherman and Key 1932, Skeels and Fillmore 1937, Thorndike 1940, Decter 1964). It was also found that culturally deprived* children show not only less achievement and lower intelligence quotients, but drops in achievement and intelligence as they grow older. Witherspoon (1962) studied Ute students and found them consistently below in all tests and areas. Separations became greater as they

* "Culturally deprived" means deprived of the majority groups cultural experiences upon which achievement and intelligence tests are based.

progressed through grade school. Havighurst (1957) found that Indian children compare more favorably with White children in elementary grades than in high school when comparisons are made at various grade levels. This is probably due to the fact that the material taught in elementary grades is closer to the life experiences of Indian children than is the more abstract teaching of the high school. Thus, the home and community life of Indian children tends to aid them in learning the less complex mental skills taught in the elementary school, but they contribute little toward helping with high school subjects. Havighurst also found that the Indian groups with the greatest degree of contact with the minority culture did best. Another study found that Sioux mixed blood children in federal schools missed fewer days of school, were socially more mature, and scored higher on achievement and intelligence tests than the full blood group. A study using Pima Indians (Gardner 1972) further found that attitudes reflecting culture influence self-esteem and school achievement.

In summary, investigations of educational achievement of Indian students show almost universally poorer achievement than compared to White students. There are isolated cases where some children do as well or better, but this was not the general case.

Most researchers agree that cultural, not genetic, factors make the difference in the relative achievements of Indian and White students. The literature supports the previously stated hypothesis.

RECOMMENDATIONS

As a result of the evidence and data results, the following recommendations are made concerning constructive changes to be considered for Indian education:

- develop training programs for teachers. In order to teach Indian students, teachers must be educated to be sensitive to and to understand the variety of Indian cultures and be aware of cultural values. Each tribe and band should be considered as a separate entity (culture).
- teachers of Indian students need to have two goals. One goal is to learn the culture of the students being taught. The second goal is to teach the skills, the factual knowledge and the processes necessary for Indian students to become successful achievers in the dominate society. Research shows that elementary teachers are more competent in achieving these goals simultaneously. The reason for this is that schools of elementary education more often teach the philosophy and methods to achieve both goals while secondary and post-secondary schools do not.
- where students are being tested in a language different from their "mother tongue", tests should be weighed to reflect language differences or be eliminated entirely. Historically most Indian languages are oral, not written, therefore tests which require reading and writing in the English language (not understood by students) does not reflect an accurate measure of achievement or intelligence. Achievement tests can be used to measure progress and can be very useful to teachers and students when not compared to (mythical) national norms.
- report honest findings in all areas of educational research about Indians in order to assess the needs and present alternative solutions to address the immense and complex problems which persist.

Perhaps if these items are considered, changes made and Indian people continue to develop local control over the education of Indian students, perceptions and expectations of teachers and students will become more positive and accurate. This researcher believes that much more data must be gathered and analyzed in order to understand how cultural variables and academic achievement are related. At the moment, Indian leaders and scholars as well as concerned Whites are directing their efforts toward these ends. Their success will depend as much on the future intellectual trends in western, perhaps world, cultures as in the balance of power among peoples.

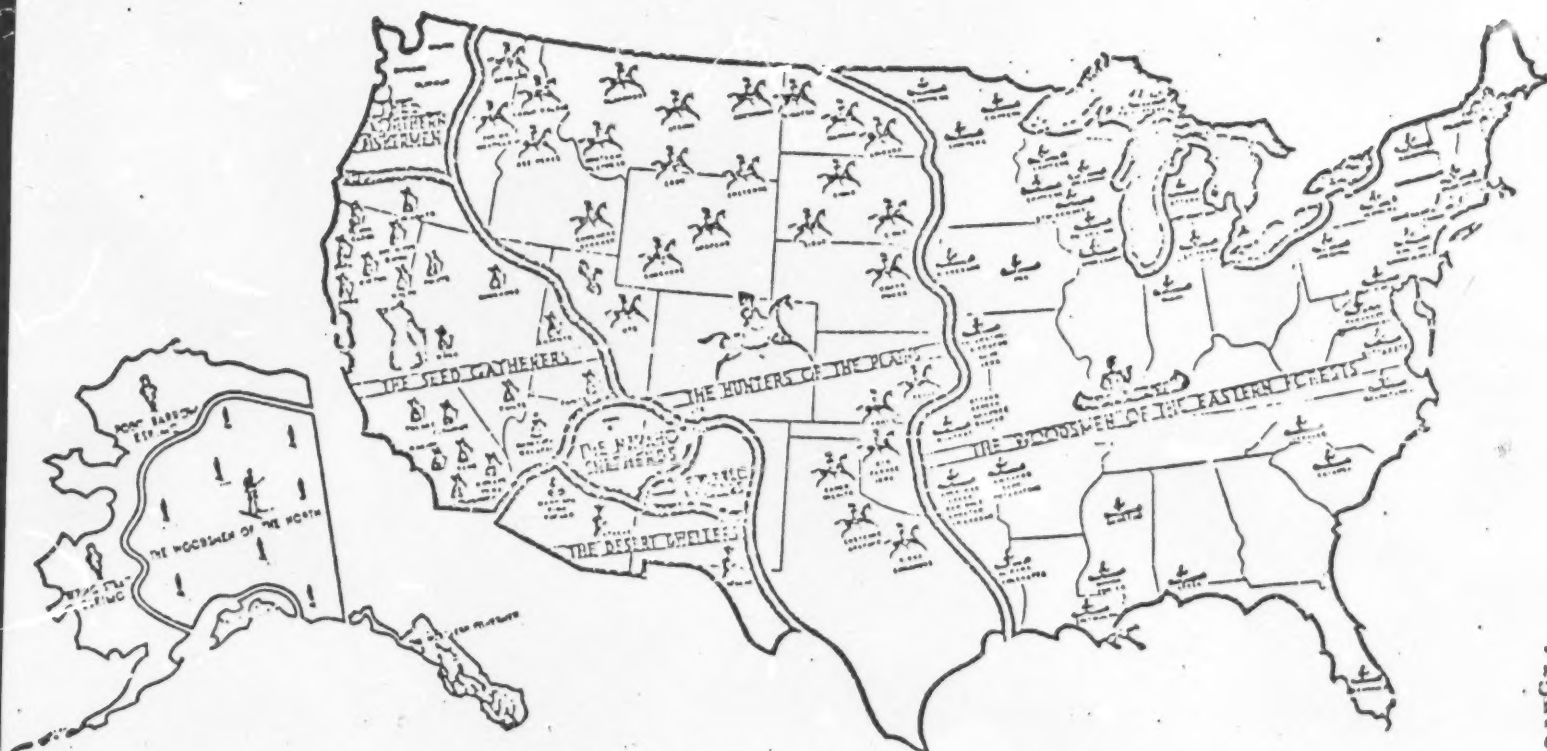
NOTES

These notes will indicate the author and page of the reference used. The same reference will be found in the Annotated Bibliography found at the end of the paper.

1. This paper was used in Urban Education 553 as a model for this project. The data used in the paper is taken from the Coleman Report.
2. Garfinkel, p.3.
3. Ibid., p.4
4. League of Women Voters, p.1
5. Ibid., p.1
6. Ibid., p.2
7. Fuchs, p.2
8. Havighurst, p.655
9. Fuchs, p.2
10. Ibid., p.3
11. League of Women Voters, p.3
12. Department of the Interior, p.3
13. Fuchs, p.6
14. Ibid., p.9
15. Meriam, p. 415
16. Fuchs, p.11
17. Cahn, p.23
18. Fuchs, p.13
19. Ibid., p.13
20. Cahn, p.28
21. Ibid., p.30
22. Ibid., p.37
23. Ibid., p.35
24. Deloria, p.335
25. Adams, p.96
26. Morris, p.10
27. Department of the Interior, p.18

These references were used for background information concerning the history of the Native American, legislative policies, and information of statistical nature. References dealing with the studies conducted on the variables were indicated by author and date, and will be located in the Annotated Bibliography with the above.

Special recognition is given to Brenda Black (who does not appear in the bibliography) for her contribution in helping to gather research material for this paper.



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Excellent resource information concerning self-esteem and its effects on achievement. Contains a selective review of the current literature and studies carried out by the author.

League of Women Voters of the U.S. Indian and Proud of It! Washington, D.C: Education Fund Publication, 1971.
A pamphlet giving a brief history of the Native American. Interesting facts are given the reader.

Levine, Stuart and Nancy O. Lurie, eds. The American Indian Today. Florida: Everett-Edwards, Inc., 1971.
A group of vignettes concerning aspects of the Native American, one of which deals with Indian education by Rosalie and Murray Wax. Information from prominent researchers and writers given.

Luderman, W.W. and J.R. McAnelly. "Intelligence of Colony People." J. of Ed. Psych. 21 (1930): 612-615.

Pupils with the richer environmental experiences were found to have invariably shown a higher degree of intelligence. Limited environment of the pupil's was a decided handicap in taking the tests.

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Deals with two problems affecting test reliability for Indian children - validity and validity of test interpretation.

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A comprehensive summary of Indian problems resulting from a survey commissioned in 1926 by Secretary of the Interior, Herbert Work. At that time, its values lay in the recommendations, one of which was the need for across the board education on all age levels.

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Sherman, M. and C.B. Key. "The Intelligence of Isolated Mountain Children." Child Development. 3 (1932): 279-290.

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Thorndike, R.L. "The Constancy of the IQ." Psychol. Bull. 37 (1940): 167-186.

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This article is a report of a study to determine grade-level achievement of Indian students in selected public high schools in New Mexico, and to compare the grade-level achievement with Anglo and Spanish American ethnic groups in the same high school. Procedure and findings are given.

U.S. Department of the Interior, BIA. The American Indians: Answers to 101 Questions. Washington, D.C.: U.S. Gov't. Printing Office, 1974.

A pamphlet giving the latest statistics concerning the economic, health, education of the Native American.

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_____. Statistics Concerning Indian Education. Kansas: Publications Service, 1966.

Statistics presented on income, death rates, birth rates.

Wallace, A. Culture and Personality. New York: Random House, 1962.

A reference written about the stages of culture change and the effects of a forced culture change on groups of people. The effects are high incidences of neurosis and psychosis.

Witherspoon, Y.T. "The Measurement of Indian Children's Achievement in the Academic Tool Subjects." Journal of American Indian Education. 1 (May 1962): 5-9.

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A study used to find the best means of facilitating the adjustment of Indians and non-Indians in the public elementary schools, taking into consideration differences in culture, value systems, language, motivation, and behavior.